RUHANI NIZAM

Roman urdu



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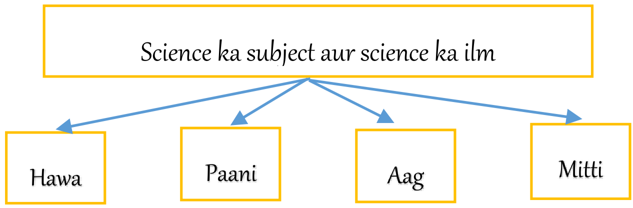
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Ruh ka Nizam

Hadees: Jab Allah Ta'ala ne zameen ko peda farmaya to woh dolne lagi, tab Allah Ta'ala ne pahadon ko peda farmaya aur is par jam jane ke liye farmaya. Farishton ne pahadon ki shiddat aur sakhti par taajjub kiya aur arz kiye: Aye Parwardigar! Teri makhlooq mein pahadon se bhi zyada sakht(hard) koi cheez hai? Farmaya: Looha, is par farishton ne arz kiya ke lohe se bhi zyada sakht cheez hai? Farmaya: Haan aag hai, phir arz kiye: Aye Parwardigar! aag se bhi zyada sakht koi cheez hai? Farmaya: Haan paani hai, phir unho ne arz kiya ke Aye Parwardigar! paani se bhi zyada sakht koi cheez hai? Farmaya: Haan hawa hai, phir malaika ne arz kiya ke Aye Parwardigar teri makhlooq mein hawa se bhi zyada koi sakht cheez hai? Farmaya: Haan Adam ki aulad, jo daayein(right) haath se is tarah chhupa kar sadqa kare ke baayein(left) haath ko bhi khabar na ho.

Ana'sir - e- araba (Four Elements)

(1) Aag (2) Paani (3) Hawa (4) Mitti, se paida kiya Yani nabataat (Plants), jamadaat (be-jaan cheezein), haiwanaat (animals), aur insaan ko.



A'nasir (Elements) ki quwatun ka ba'hami (Mutual differences) ikhtilaf aur latafat(purity) ka farq

Science ke subject ki haqeeqat yehi A'nasir arba'a: Aag, Paani, Hawa aur Mitti hain. In charon ke tafseeli maloomaat aur in ke khwas (properties), phir kimiya'i tareeqa (chemical method) par in ki tehleel o tarteeb (sepeation/synthesis of different components of substance by chemical process) ke tajurbaat se nai nai ashyaa (things) ko ejad karna science aur scientist ka makhsoos ilm aur 'amal ho jata hai.

In chaar quwatoun ka hadees mein zikr kiya gaya hai. In a'nasir ke khwas (properties) yek jaise nahi hain. In ke khwas aur in ke jawahir (essense) mein farq hai. In mein koi a'nasir zaeef (week) aur kamzor hai aur koi qawi(powerfull) hai. Yeh zaeefi (weakness) quwat ka farq bhi ittefaqi nahi, balkay asooli aur ma'ayari hai. Woh ma'ayari yeh hai ke in chaar a'nasir mein se jis mein bhi latafat badhti gayi hai usi qadr us ki taqat bhi badhti gayi hai. Phir taqat ke andaaze se us

a'nasir mein ghalba qaaim hoti gayi hai. Aur jis had tak latafat mein kami ho kar kasafat (impure) mein izafa hota hai usi qadr us a'nasir mein kamzori aati gayi hai. Phir kamzori ke baqadr us mein baybasi, aur zillat hai. (Latafat ke ma'ani umdagi, khobi, taraqqi, pakizgi aur safaai hai).

Allah Ta'ala ki zaat babarkat latafatoun ka manba (nikalne ki jagah) hai.

Raaz us ka yeh maloom hota hai ke latafat aik wasf-e-kamal (Attribute perfection)hai jo kasafat (impure) ki zid hai aur har wujoodi kamal ka makhzan(Repository) Allah ki zaat hai. Chunanche be-intiha lateef honay se Ahhah ankhon se ojhal hai, aur idrak (perception) ki hudood se bohat door hai. Is ki taqat ka yeh alam hai ke tamam jahanon aur tamam aalomon par is ki shahenshahi ka nizam hai. Is liye jis cheez mein bhi latafat ka koi karishma ho to woh darhaqiqat "Allah" ki zaat ka aks hai.

Qurb ki do qismain hain

Aik hissi qurb hai. Yani jis ko mehsoos kya jata hai، ke agar koi shakhs "pani" ke qareeb ho to pani ka asar aur brudat (thandak) aur sukoon mahsoos hota hain. Usi tarah agar "aag" ke qareeb ho to hararat(temparature) aur garmi wagaira aur Agar "mitti" se qareeb ho gaye to peywast (attachment) aur khushki ke aasar namoodar(appear) hote hain.

Bilkul, isi tarah qurb ki doosri qism hai. Jis ko "wasfi qurb" kehte hain ke aadmi kisi wasf ke zariye bhi zaat babarkat se qurb aur munasbat paida kar leta hai, to us ki baqadr istedad, sifat-e-rabani aur sifat-e-aaliya ka markaz banti chali jati hai. Us ke saath us mein istighna (self-sufficiency) ka zahir hota hai. Qawi tar, ghaleb tar aur rafee-ul-manzilat (high status) ho jata hai.

Ma'rifat nafs kiya cheez hai?

Nafs ki islah, baghair nafs ki pehchan ke namumkin hai. Ma'rifat nafs ke ma'ani yeh hain ke insaan, nafs ki fitrat ko jaan le, nafs mein malakooti aur shaitani quwwat ke darmiyan ki kashmakash ko jaan le, aur un par nazar rakhe.

Apni nafs ke ahwaal (conditions)ko samjhe, baar baar ke ghaur o fikr se apni seerat ke kamzor pehluon ka shaoor (consciousness) hum ko ho jata hai ke, kahin kibr(proudness), kahin ghusa (angerness) hai, to kahin bakhil(kanjoos) aur kahin apne aap ko behtar tasawwur karna hai. Un sab pehluon ko jaan lene ke baad nafs per mehnat karna hai.

A'nasir arba'a ke khwas (properties)

Mitti: Sab se zyada kaseef (impure) hai aur doosron mein bhi is se kasafat (impurity) aajati hai.

Aag: Mitti ke bar khilaf aag hai, ke agar is par kisi cheez ko garam karte hain to gaadha-pan (Condense)aajata hai. Keh aag us cheez ka jawhar-e-lateef khinch leti hai. So aag is mein apni taraf se kuch nahi daalti balkay nikal leti hai. Yaani loha ki shddat(intensity) ko pigladiya.

Pani: Se kisi cheez ko paak kiya jata hai. Iss tarah pani ki asliyat pakizgi hai. Pani mitti ki wajah se kharab ho jata hai.

Hawa: Iss tarah hawa bhi kisi cheez ko kharab nahi karti. Zameen ke gard o ghubar (dust) hawa ko kharab karte hain.

Zameen kasafat (impurity) hi kasafat se bhari hai. latafat bilkul nahi hone se Allah se is ko doori hai. Iss mein kamzori aur be izzati hai. Mitti ka ek hissa pahadh(mountain) bhi hain. Pahadh ki reet (sand) mein kasafat ba-nisbat(comparatively) mitti ke kam hoti hai, khushk reet ke zarray (minute sand) chmakte hain. Ba har haal reet ki tarkib se pathar aur pathar ki tarkib se pahadh bante hain, to un ki azmat, shaan aur qadar o qeemat zameen se badh gayi hai. Phir pathron par mehnat karte hain, to un ki qadar o qeemat badh jati hai. Sang khaara, sang e mar mar, phir jowaheraat, yaqoot. Ba har haal farq to wahi latafat aur kasafat ka hai. Agar lohay ka ek tukda lete hain to woh pahadon ko gira deta hai, yehi loha agar aag mein rakhte hain to woh aag ke tarah ho jata hai aur agar zyada der aag mein rakhte hain to loha pani ki tarah beh jata hai.

Iss se andaaza hota hai ke aag lohay se bhi zyada taqatwar hai. Yani aag mein lohay se zyada latafat mojood hai. Iss tarah aag lohay par ghalib hai.

Aag par agar pani daal dein to aag ka wajood khatam ho jata hai. pani ki taqat ke samne aag kaam nahi kar sakti. Pani ba nisbat aag ke zyada latafat hai. Aag pani ke samne aajiz, be bas hai aur pani, hawa ke samne. Pani ko hawa bokharaat

(water vapours) banayke uda lejati hai, Chunanche hawa is qadar lateef hai ke ankhon se dekhna namumkin hai, sirf mehsoos kar sakte hain. Aisi surat mein, cheez jis qadar lateef hogi usi qadar zyada taqatwar hogi. Lateef hone se na us ka rang hai, na soorat hai, lateef hone se cheezain ko qabool karti hai, jaise awaz, khushbu wagaira. Un ko qabool kar ke idhar se udhar pohanchati hai, aur jahan aag, roshni aur pani nahi pohanch sakte, wahan aasani se hawa pohanch jati hai.

Anasir , Insaan aur uski taqat

Agar in sarey anasir (aag, pani, hawa, mitti) aur in ke teenon mawaleed (types of creation) (jamadat, nabatat aur haiwanat) ki beinteha shakhoon (branches) ko ek taraf rak kar sirf tanha insaan ko ek taraf rakhte hain to insaan un sab se zyada qawi aur un par ghaleb hai, aur yeh sab anasir apni karguzari mein us ke mohtaaj hain.

- Loha khud ba khud patthron ko nahi kuchalta.
- Aag khud ba khud lohay ko nahi pighlati.
- Paani khud ba khud aag bujhane nahi jaati.
- Hawa khud ba khud siyaal (liquid) madon ko nahi udaati(Vapour).

agar insaan un-chaar anasir mein apni aqal se tarkeeb(technique) nah deta rahay, to yeh apna ghalba nahi dikha satke. insaan chunkay un sab anasir ko istemaal kar ke ghalba haasil karta hai is liye is ki ashadiyat (اشدیت intensity)ki yeh sab se badi Daleel hai. .. .! zameen ka jigar chaak karna, nehrein banana, teh khanaay (underground) khodna, kunvey khodna, minerals ka nikalna, jahaaz chalana, kashtiyan chalana, khud samandar ke pani ko tahleel kar ke namak allag karna. gharz aag se, hawa se insaan aik khadim (servant) ke tor par kaam layta hai.

Anaasir arba'a (Mitti, Aag,Paani,Hawa) ke akhlaq

Anaasir arba'a mein mohtaajgi (dependency) kyun hai? Zahir hai ke har cheez ki khair (good) aur shar (bad) us ki tabai (Nature) akhlaq se maloom hota hai. In anaasir ke maaday (matter) mein jabli (instinct) aur tabai akhlaq hi sir se paon tak mohtaaj aur ghulam hain. Is liye insani nafs jis had tak bhi maddiyat per apney ko qayam rakhega usi hud tak mohtaajgi ghulami ka ikhtisaab (self gain) karta rahega. Chunancha insani nafs ammarah ka paida hona, unhein

anaasir arba'a yaani mitti, aag, paani aur hawa se hai, is liye woh insaan ko pasti aur mohtaajgi ki taraf le jaata hai, jo darhaqiqat un anaasir ki tabai aur khamoosh rahnumaai hoti hai. Agar is insaniyat par roohaniyat ka noor faaiz nah kiya jaaye to yeh maadda aur uske jabli akhlaq ek lamha ke liye bhi usay mohtaajgi se nikalne nahin deyte.

Matti: Insaan mein matti ke anaasir ka ghaleb wasf (dominant attribute) yehi hirs (greed) aur bakhil yaani kanjoosi hai. Is ka mansha hirs aur lalach hai. Yeh sab milkar insaan mein mohtaajgi aur ghulami paida karte hain. Yeh wasf zameen mein zyada paya jata hai. Is liye uski mohtaajgi aur zillat bhi doosre anaasir (aag, paani, hawa) se zyada hai. Zaroorat hai ke hirs aur bakhil ki bajaye sakhaawat (generosity) aur aisaar (dosron ke mafaad ko apne mafaad par tarjeeh dene ka amal) apne mein paida kare, phir us se be-gharz izzat aur mohabbat paida hogi.

Aag: Aag sar ta pa (from top to bottom) unchapa (a high position) hai. Insaan mein aag ka ek juz hai. Chunanche badni hararat (body temperature), bukhaar waghera is ki daleel hai. Insaan hosh sanbhaalte hi is mein jabli (instinct) tor par ghuroor, takabbur, sheikhi, anaaniyat ka jazbah ubharta hai, jo haqeeqat mein aag ka asar hai. Aag ka wasf

hai. Chunanche anaaniyat se maghloob ho kar jab insaan mein josh aur ghusey ki lehar dor jaati hai to us ki raggain phool jaati hain aur chehra surkh (red) ho jaata hai, ghuse ki aag bhadak uthhti hai, anaaniyat ka taqaza hai ke apni badai qaaim rakhe, yeh bhi mohtaajgi hui ke apni badai ko qaaim rakhne ke liye aadmi doosron ka mohtaaj ho gaya.

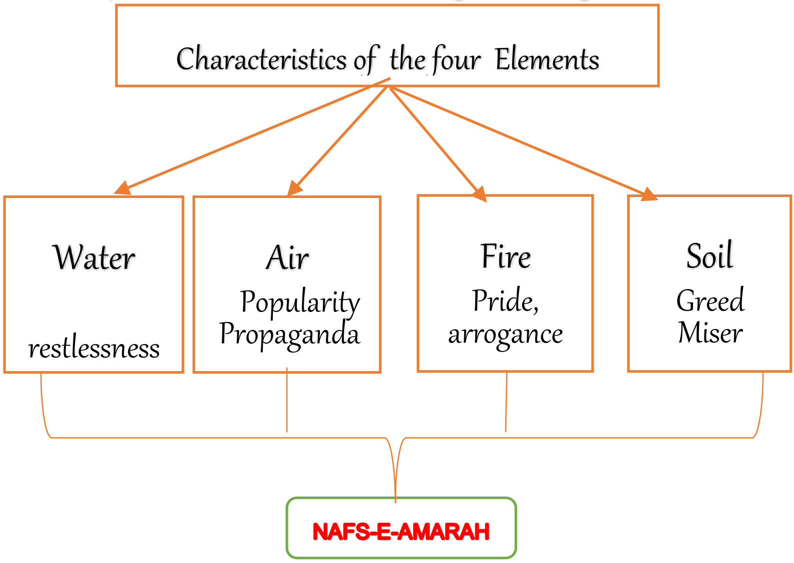
Izzat hamari ho aur uska badhana aur ghatana (increase and decrease) dosron par depend hai. Ab us ki khaatir dosron ko khush rakhna zaroori ho gaya, goya aadmi apni badai ka bhuka(hungry) aur us ki ghiza dosron ke paas hai. Is ke bar-khilaaf tawazun hai. albatta us ki khaatir nafs par qaboo paana zaroori hai.

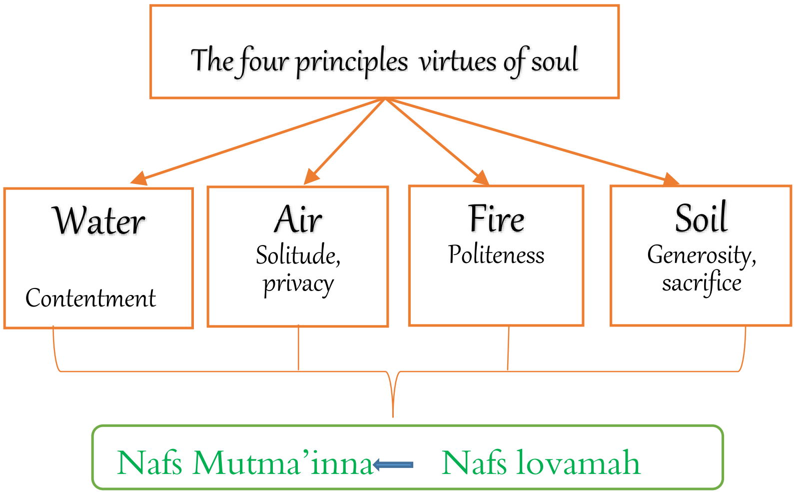
Paani: Is ke nature mein bay-chaini hai. Insaan mein bhi paani ka juz nazar aate hain. Jaise insaan mein thook hai jo ke paani hai, balgam hai jo ke paani hai, pishaab hai jo ke paani hai, pasina hai jo ke paani hai. Is liye insaan mein bardaasht ka madah nahi hota balkay bay-chaini ka madah hota hai. Yeh bhi mohtaajgi hai. Is ke bar-khilaaf bardaasht, aur khud ko qaboo mein rakhna hai.

Hawa: Insaan ki takhleeq mein hawa ka juz bhi hai. Jaise riyaah (gases), saans waghera. Hawa mein intishar (be

tarteebi) aur phailao (publication) ki khaasiyat hai. Iss tarah insaan bhi chahta hai ke, har jagah woh mojood ho, har zaman aur makaan mein mera wujood rahe. Chunancha iss ka maadi nafs iss qadar phailao nahi rakhta, is liye kam az kam woh chahta hai ke, iss ki shohrat aam ho, log jagah jagah charcha karein, iss ka zikr chalta rahe. Bas shohrat pasandi ki sifat mein mohtaajgi hai. Iss ka talluq awaam se hai. Shohrat pasandi ek zillat ki cheez hai.

Shohrat pasandi ki zidd tanhai hai. Iss mein dosron ki mohtaajgi nahi hai. Warna maare maare phirna aur sab ko khush rakhna, taake sab meri tareef karein, haq ke khilaf bolna, propaganda karna, sab ko raazi rakhna, taake sab ki zabaan par mera hi naam rahe waghera, waghera.





Akhlaq ka zahor aamal ke baghair mumkin nahi hai

Maadi akhlaq ka hasil khud gharzi aur khud talabi ke kuch aur nahi nikalta. Bukhl ho, ya hirs, ya shohrat pasandi ho, ya takabur, sab ki bunyad nafs ki is khwahish par hai ke maal o jaah sab ka sab saari dunya se kat kar mere daaman mein simt kar aajaaye. Chunanche bukhl mein cheezon ko auron ko deney se roka jata hai. Hirs o hawas ka taqaza yehi hai ke dunya poori apni ho jaaye. Takabur ka taqaza yeh hota hai ke har khubi ko apne se mansoob(connected) aur doosron se us ki nafi kar di jaaye, doosron ki kharabiyon ko aam karna aur doosron ki khubiyon ko dafan karna, apni kharabiyon ko chhupana aur khubiyan ko aam karna waghera.

Islam musalmanon ko teen batain sikhaata hai

1. Mumin ka maqam Khuda ke samne a'bdiyat ka maqam hai.
2. Nasl insani ke saath uska rishta, rishta-e-ukhuwwat (brotherhood) aur musawaat (equality) ka rishta hai.
3. Teesra, maadi kaainaat par woh Khalifatullah hone ki hesiyat se hakim hai.

"Maqam-e-a'bdiyat ka taqaza hai ke kibr o ghuroor, ilm o quwwat, zulm o tashaddud ke rujhanaat ke darwazay band hon. abbiyat yeh chahta hai ke woh nasli, geography aur regional unch neech ko khatam kare aur Khalifatullah hone ke taqazay bhi poore kare. Mazkoorah taqazoon ko peesh nazar rakhte hue akhlaq ki ibtida, apni khwahishat ki qurbani denay se shuru hoti hai. Chunanche aala akhlaq ka husool usi waqt mumkin hai, jab qurbaniyan bhi apne khwahishat ke muqabil, aala paimane par hon. Khwahishat ke muqabil e'saar darasal maqam e imtehan hai, mumin ka kamiyab hona zaroori hai.

Roohani akhlaq ka mazhar kharch karna hai

"Roohani akhlaq" har hesiyat se, har kaifiyat se "maadi akhlaq" (Material ethics) ki zidd hain. Madi akhlaq ka asar khud gharzi hai, toh roohani akhlaq ka asar be-gharzi hai. Chunanche e'saar, tawazoo, aur qina'at in mein se kisi ek khulq ki bunyad bhi nafs ki khud gharzana khwahish par nahi hai ke sab kuch tanha usi ko mil jaaye balke us par hai ke apna wajibi haq bhi doosron ke liye chhod diya jaaye. Chunanche

"sakhaawat" mein apni cheez doosron ko de di jaati hai. "Qana'at" mein doosron ki cheez unhi ke liye chhod di jaati hai.

"Tawazoo" mein apni izzat doosron par nisar ki jaati hai.

Gharaz roohani akhlaq ki bunyad doosron se cheezon ko lene par nahi hai balke doosron ko dene par hai.

Sharī'at ki istilah mein is infaaq hi ka naam sadaqah hai jis ke ma'ani jaan o maal o aabroo aur amal ko maalik al-mulook ke liye dene aur kharch karne ke hain, phir sadaqah karne mein chunkeh mahboob nafs ko tark (leave) karna padhta hai jo nafs par bhaari hai is liye is ka doosra naam mujahida bhi hai.

Sadaqah se bakhil ki jadh(root) cut jaati hai. Phir us se mohtajgi bhi kam hone lagay gi aur aahista aahista istighna aa'egi. Aisi tabiyat wala doosron ki cheez par nigaah hirs(greedy) nahi dale ga, na kisi cheez ko dekh kar bigdhay ga. Woh kam se kam par apne nafs ko raazi rakhe ga. Bakhil ke khatmay se, apni cheezon se mohabbat khatam ho gayi aur hirs ke khatmay se ghair ki cheez se mohabbat khatam ho gayi. Iss tarah ek insaan maali silsile mein na apna ghulam raha aur na doosron ka, aur agar yeh "sadaqah" chupake kiya gaya toh riya (dekhawa) ki jadh(root) bhi cut gayi. Phir us se shohrat pasandi ki khwahish bhi khatam ho gayi. Behrhal istighna aisi cheez hai jo insaan ko har qisam ki mohtajgi se bachati hai.

Rooh aur badan - Insaan hai

Anasir mein (Aag, paani, mitti, hawa) insani mehnat ki wajah se maadi duniya (materialistic world) mein taraqqi hai. insaan apni ijaad pasandi ke shoq mein un anasir ki tahleel o tarkeeb (process and analysis) kar ke nai nai cheeze ijaad kar raha hai. pani ko pani se takarya “ bijli ” peda kya, goya pani mein aag lagaya, phir is bijli ko taar ke zariye duniya ko milaane laga, gharz saari kaayenaat mein dam hai is chay

fate (six feet) insaan se. khushki aur tari (land and water) ki saari hi kaayenaat is zalim insaan ki badolat aik museebat mein girftar hai. is terhan anasir arbah (matti, aag, pani, hawa) aur mawalid talata (three types of creation) (jamadat, nabataat aur hewanat) is ki ghulam hain .

Insaan ke zaahir mein to koi lateef cheez mehsoos nahi hoti jis tarah anasir arba'ah mein mehsoos hoti hai, phir aakhir yeh lataafat ko zeer (under control) karne ki quwwat lataafat kahan chipi hui hai? Zaahir hai ke yeh lataafat aur taqat uske badan ki nahi kyunke badan to wahi anasir arba'ah ka majmua hai. Hawa lateef honay ke bawajood usko mehsoos bhi kiya jata hai. Aisi soorat mein us se lateef tar cheez honi chahiye, aur woh us qadar lateef hai ke badan ke ilawa duniya ke anasir arba'ah par ghalib aa jaye aur zaahir hai ke badan ko chhod kar insaan mein rooh ke siwa aur kon si cheez ho sakti hai, jis ki sifaat yeh hon aur insaan murakkab (combine) hai badan aur rooh ka.

Rooh nah sirf anasir arba'ah se lateef tar hai, balkay tamam maadiyat se bhi zyada lateef cheez hai.

1. Anasir ke lataafaton ko qabu mein lanay ki quwwat-e-lataafat, insaan ki rooh mein hai.

2. Anasir mein juzvi (partial) lataafatein hain, to rooh mein un saari lataafaton ka majmua hai.
3. Anasir ko Allah ki zaat se juzvi (partial) ta'aluq hain to rooh ko kulli (complete) ta'aluq Allah ki zaat se hain.
4. Lataafat ka manba Allah ki zaat hai, to taqat ka manba bhi Allah hi ki zaat hai.
5. Jis mein jis qadar lataafat hogi woh usi qadar Allah Ta'ala ki zaat se qareeb hoga.

Rooh insani ko Allah ki zaat se nah sirf munasibat (relation) hai balkay mumasilat (resemblance) bhi hai. Jaise rooh aur badan, Allah ki zaat aur kaayenaat. Haq Ta'ala baghair nazar aaye tamam kaayenaat ka hamesha rehnay wala aur sahib tadabbur hai. To issi tarz par rooh, kaayenaat badan ki hamesha rehnay wali hai, woh zara apni tawajjuh hata le to kaayenaat-e-badan darham barham ho jaye, jaisa ke maut ke waqt hota hai. Gharz rooh ek lataafah rabbaani hai.

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

[سورة الإسراء: ١٧:٨٥]

(Aur tum se rooh ke baare mein sawaal karte hain. Keh do ke woh mere Parwardigar ki aik shaan hai aur tum logon ko (bohot hi) kam ilm diya gaya hai.)

Rooh ki taqaton ka ghalt istemaal

sciencei ijaadaat ka nafaa rooh ko kuch nahi, sirf badan ko pahuncha hai. Badan ki raahat aur jismani aish hi mein izafa hua hai. Haqeeqat mein rooh hawa se zyada lateef hai. Rooh ne hawa ko masakhar (under control) kar rakha hai.

Issi tarah rail, motor wagaira sab maadi karname hain. Inka faida sirf badan hi ko hota hai, na ke rooh ko. Khwah telephone ho, telegraph ho. Bas in se raahat insani badan ko hui, aur badan kya hai? Anasir arba'ah ka majmua hai. Yani aag, paani, hawa aur mitti ka ek ghar hai. Goya bahar ki aag aur paani se andar ki aag aur paani ki khidmat hoti rahi. Iss tarah rooh ko jo ke in sab se zyada lateef tar thi aur jo in par hukmraani karne ko thi, usko hum ne dhoka de kar jism jaisi kasheef cheez ya'ni anasir ka ghulaam bana diya. Goya ek lateef cheez ko ek kasheef cheez ka ghulaam bana diya. Iss tarah rooh ki lataafatein aahista aahista mit'ti rahi.

Ruh ek aalam farmanrawar (world ruler) hai. Aqal uska wazeer-e-azam hai, aur shariyat uska qanoon hai, aur kameena ghulaam badan hai, jis ke waasetay se mulk mein shahi ahkaam jaari hote hain. Kameena is liye ke jis qadar bhi us ke ajza-e-tarkibi hain sab be shaoor, la yaqeen, jahil, be'tameez, na waqif hain. In anasir arba'a ki kamingi ka yeh aalam hai ke jo in se zyada mehnat karke in ka qurb hasil kare, usi ke yeh sab se zyada dushman aur qaatil ban jaate hain. Jaise mitti ki moort ki pooja hoti hai aur jab woh girti hai to apne aabid ko le marti hai. Usi tarah darya ke kinare, paani ke samne agar koi naak ragade tab bhi sailaab us ko nazar andaaz nahi karta. Ek majooosi (fire worshiper) laakh aag ki ibadat kare woh us ko jalaaye baghair nahi rehti. Gharaz in anasir arba'a ko apne dosto aur dushman mein tameez nahi, bas jahan in anasir ke sifli pan ka yeh aalam ho un se insan se kab kher ki tamannah ki ja sakti hai. is tarah yeh badan kameena, naa'laa'iq, ghulaam hai, jo apne zaati khawaeesh ki khaatir ruh ko apne muwafiq kar liya, aqal ko muwafiq kar liya, aur shariyah qanoon ko bhool gaya. Yeh "ruh" ghafil ho gayi, aur us ki tamam khubiyon se jism faida uthane laga aur ruh apne faiday mein khaali haath rah gayi. Woh ruh jis ko farishtay kabhi sajdah karte thay, woh apne

ghulamon ya'ni anasir arba'a ko sajdah kar rahi hai. is tarah yeh ghulaam aur ghulami pasand ruh, mohtaajgi ke is darjay par aa gayi ke yeh usi waqt bakamaal hai jab ke maadi wasaail us ki khidmat mein hon, aur us waqt mohtaaj hai jab ke maadi wasaail nah hon. Yeh mohtaajgi aur ghulami ki badtareen misaal hai.

Ruhaani taqaton ke kaarnamay

Ruh jab bhi apni asli fitrat par chali hai to us se maadiyat (anasir arba'a) ko apni ghulami karayi aur us ko apni ruhaaniyat ke ishaaroon par khoob nachaya hai.

(1) Hazrat Umar Farooq Azam (RA) Masjid Nabawi ke member par khutba ke doran "Ya Saariya Elal Jabal" ki sada Madinay se Nahawand ki pahadiyon tak jo Iraq mein hain pohancha di, yeh fasla teen hazaar kilometer ka hai.

(2) Hazrat Ibrahim (AS) ne Ka'bah Allah mein Maqam Ibrahim par khadhe ho kar "Ilaan-e-Hajj" ki awaaz di to woh aalam ke goshe goshe mein hi nahi balkay maon ke pait mein chhupay hue bachay ke bhi kaan mein goonj gayi, haalankay loud speaker nahi tha.

(3) Nabi Kareem ﷺ ne aasman ke ek naye darwazay ke khulne ka tadakh zameen par baithe baithe suna.

(4) Aap ﷺ ne Jahannam ke gudhay mein ek patthar ke girne ka dhamaka duniya hi mein sun liya jo 70 baras mein us ki teh tak pohancha tha.

(5) Aap ﷺ ne wahi ilahi (Jibrael A.S) se bata diya ke kisi insaan ki zubaan se koi kalma nikalta hai to woh mahfooz kar liya jata hai. halanke us waqt barqi laharo ke zariye hawai awaazain jazb karne ke aalaat nahi thay.

(6) Hazoor ﷺ ne Ghazwa-e-Mautah ka poore naqsha-e-jang ko Masjid Nabawi ke member se muaina (inspection) farma kar Sahaba-e-Karam ko batla diya.

(7) Aap ﷺ ne Makkah ke Haram mein bait kar Masjid Aqsa ki mehrabein (windows) dek kar gyn diye(looked and counted), haalankay is waqt door bin (binoculars)nahi thi.

(8) Aap ﷺ ne Salaat-ul-Khauf mein unhi arab ki wadiyon mein Jannat aur Dozakh ka mushaahida farmaya.

(9) Aap ﷺ ne Arafat ke maidan mein shaitan ko waeela (weeping) karte dekha.

(10)Aap ﷺ ne Youm Badr mein farishton ki jamaaton ko dekha.

(11) Hazrat Sulaiman (AS) ne Takht-e-Sulaimani par fazaa mein parwaazon ki aur hawaiyan un ke ishaaron par chali aur Nabi Kareem ﷺ ne nah sirf fizaa balkay saare aasmanon ka safar lamhaat mein tay farma liya.

Beharhal is tarah ke hazaaroon waqiaat tareekh mein mojood hain. Un se andaaza hota hai ke ruhaani taqaton ke maalik ma'adon ke ghulam kabhi nahi hote balkay maadiyat hi un ke ishaare par kaam karte hain.

Anbia karaam ke Muajzaat aur aulia karaam ke karamaat mein kahin bhi maadiyat se koi madad nahi li gayi, balkay woh mehez Rohani aasaar ke muzahirey hain jin mein maadiyat ko rohaniyat ke samnay jhukna padta hai.

rooh aik lateef Rabbani hai aur jism aik kaseef zulmati hai. woh insaan ko Arshi banati hai aur yeh farshi, woh is ko sir buland karti hai aur yeh sharminda. goya maadi aur Rohani akhlaq ki misaal aik traazo ke do paldo ki si hai.

jism haqeeqatan asal nahi hai balkay waseela hai. pas agar jism ko jo ke waseela hai, maqsoodat ka zareya day diya jaye to fil haqeeqat laash ko maqsood bana lena hai.
jis terhan badan, rooh ke liye waseela amal hai isi terhan science usooli tor par islami karnamon ke liye aik waseela hai ab agar waseela, maqsad ho jaye aur maqsad, waseela. to is ka matlab huwa ke science, maqsood asli ho gaya aur islam jo maqsad tha who waseela reh gaya.

Haywanat, jannat, farishtay aur insaan

Insaan ke siwa kainaat ke teen baashaoor makhlooqat ek ek joohar (essence) ke hamil hain. "Haywanat" mein sirf zulm, barbariyat hai. Aur "jinnat" mein sirf shaytaniyat hai, aur "farishton" mein sirf rabaniyat hai. Iss liye in mein se kisi mein bhi taraqqi nahi hui. Koi mahz aag ke maanind hai jaise jinnat, koi mahz hawa ke maanind hai jaise farishtay aur koi mahz mitti ya paani ke maanind hai jaise haywanat. nah kisi jinn ne aaj tak koi cheez ijaad kiya, nah kisi haywan ne koi naya raasta daala jis se dunya ko rehnumai mili ho. Haywanon ka khana, peena, chherna aur nasl barhana jis tarah pehle tha ab bhi hai. Iss ki wajah yeh hai ke jinnat aur malaa'ika apne andar ek hi madda rakhti hain.

Insaan mutazad(contrary) quwwaton ka majmooa hai.

Insaan mein Allah Ta'ala ne yeh saari quwwaten jama farma di hain, (Haywaniyat, Malakiyat, Shaytaniyat) aisi soorat mein lazim tha ke yeh mutazad quwwaten aapas mai takraayein aur is takrao se naye naye af'aal ka zahor ho. Maslan(example): Haywaniyat ka kaam khana, peena aur nasl badhana. Lekin jab is ke saath malkiyat takra jaati hai to teesri quwwat paida ho jaati hai jis ko 'iffat' (parhezgaari, paak daamni) kehte hain. Phir us se jaiz aur na jaiz ki lakho sooraten paida ho jaati hain ke falan khana jaiz aur falan na jaiz. Gharz deen ke hazaaroon goshe is iffat ki badolat khulte hain aur 'iffat' darasl haywaniyat aur malakiyat ke takrao ka natija hai. Jaise aag aur paani ke takrao ka natija bhaap (vapour) hai, Usi tarah shaytaniyat ka kaam dhoka, fareb, daghbaazi, mukari hai. Is ke saath agar malakiyat ki aqal lada dein to tadbeer o tadbir (tactic,careful thoughts) paida hoga, jis se mukar o fareb ke bajaye aqal se khair ki tadaabeer ka zahir hoga .

Bahar-haal shahwat aur fareb ke saath agar quwwat aqliya ko ladaaya jaaye to is se pakiza ikhlaq paida hote hain aur

ilmi, aqli aur deeni taraqqiyat ke darwaaze khul jaate hain. Jo sirf insaan hi se mumkin hai. Is se pata chala ke taraqqi ki raahen agar khul sakti hain to sirf insaan hi par aur insaan hi se khul sakti hain. Insaan hi ne ijaadat se duniya ko sajaya. insaan farishton se kahin zyada uncha ho gaya, Jibraeel alaihis salaam ki pohonch(limits) se bhi aage nikal gaya.

Is takrao mein agar aqal maghloob ho jaye aur quwwatain aqal ke muqabil ghalib aa jayein, yaani aqal un madaon ka khadem ban jaye aur phir un ke taqazon ko apni tadabeer se pura karne ki khidmat par lag jaye to phir hewanon se char hath aage ka hewan aur shaitan se aage ka shaitan ho kar aise insaan ki aqal aur dimagh buraiyon ke woh tareeqay eijad karte hain ke shaitan sadiyon ghor o fikr kar ke bhi aisi buraiyan eijad nah kar sake.

Shariat ne fetri (inborn) quwwat ko shar se khair ki taraf moda hai

Is tarah jhoot jaisi cheez ko shariat ne mitaya nahi balkay mahfooz rakh kar apne hukm par chalaya hai. Goya jhoot bhi ibadat ban jaati hai aur agar shariat aur haq ke khilaf ho to gunah ho jaata hai.

"Gheebat" sach bolne ko kehte hain, yaani kisi ki baat ko us ke peechay beyan karne ka naam gheebat hai, shariat ne aisi sachai ko manaa kar diya aur us ko haram rakha. (Gheebat, sachai ko kehte hain aur agar woh jhoot hai to phir bohtan hoga, (Gheebat na hogi) aur buhtan gheebat se badah gunah hai. shariat par nah chalna gunah hai aur shariat par chalna ibadat hai.

Yehi namaaz teen waqat mein mana hai: tuloo, ghuroob aur nisf al-nahaar. Is se pata chala ke namaaz nah parhna un waqat mein ibadat hai.
Mah-e-Ramadan mein roza farz hai aur agar tark kiya to gunah gaar, lekin Eid ke din roza rakhna haram hai. khudkushi haram hai, magar jihad mein apne ko qatal ke liye paish karna sab se badi ibadat hai. Is se pata chala ke nah jaan dena ibadat hai aur nah bachana, balkay shariat par chalna ibadat hai.

Insaan ko farishton par fazilat diye jaane ki wajah

Ibadat ki do qismain hain:
(1) Af'aal-e khair

(2) Af'aal-e maasiyat (gunah, qusoor, khata)

Pehli qism: Ko shariat mein "bir" aur doosri qism ko "taqwa" kehte hain. Ghor karne par pata chala ke insaan na sirf ilm mein farishton se aage hai balkay ibadat mein bhi farishton se aage hai. Jaise taqwa, gunah se bachne ko kehte hain aur bacha usi cheez se jaata hai jis ka karna mumkin ho. Farishton mein na gunah karne ka madah hai aur na gunah hi kar sakte hain is liye un ko bachne (taqwa) ka hukm nahi diya gaya.

Is ke barakhilaf insaan mein gunah karne ka maadah hai, woh kar sakta hai. Is liye is ko gunah se roka gaya hai aur woh agar iraday se rukta hai to yehi taqwa kehlata hai. Iss tarah taqwa farishton ke liye nahi hai, yeh sirf insaan ke saath hai. Insaan is ibadat mein malaika se aage badh gaya.

Ibadat: Farishte aziz o aqarib (relationship) nahi rakhte aur nah un mein afzaish nasl (reproduction) ka silsila hai aur nah maamlaat, nah leen deen, jaise ke insani zindagi mein hain. Is ke barakhilaf insaan aapas mein maamla dhaari bhi karta hai, nasli afzaish, aapsi sulah rahmi wagaira ke amoor

hain aur yeh sab ibadat hain. Iss tarah ibadat ka 2/3 hissa insaan hi ke saath makhsoos ho gaya.

I'tiqaadat: Yeh ibadat bhi insaan hi ke saath makhsoos hai. I'tiqaad ki asal "imaan" hai. Farishton ke haq mein koi cheez ghaib ki nahi hai ke un ko imaanki dawat di jaaye, is liye i'tiqaadat (imaaniyat) ka hissa bhi insaan hi ke saath makhsoos ho gaya. Ab reh gaye adaaigi faraiz, yaani (namaaz, roza, zakat, hajj) ma'aashray ke liye maal ki zaroorat hai, farishton mein nasl nahi hai, is liye ma'aashra nahi, is liye maal ke leen deen ka sawaal hi nahi hota. Iss tarah yeh ibadat bhi insaan ke hisse mein hai. Farishton ke liye nah khaana hai nah paani, ab reh gayi namaaz to namaaz ada karna farishte ki taba'ii (natural) baat hai aur farishta taba'ii taqazay ke tehat anjaam deta hai. Insaan ka ek sajdah jo khilaaf taba'ii ko bardasht kar ke hota hai, woh farishton ki hazar saalah ibadat se zyada wazni hai. Baharhaal yeh natija nikla ke insaan ibadat mein farishton se afzal hai.

Khulasa yeh hai ke insaan mein haiwaniyat , shaitaniyat wali quwwat hai, jin ki badolat takwa paida hota hai aur farishton mein yeh dono quwwatain nahi hai is liye woh 2/3 deen se alag hain.

Ab insaan mein quwwat-e-aqli hai jo farishton se zyada hai is liye insaan ita'at aur ibadat mein woh anwaar pesh kar sakta hai jo farishton nahi pesh kar sakte. Al-ghurz ibadat ke sau darwazay hain jo farishton par band aur insano par khule hue hain.

Islam ke ma'ani zindagi ke tamam shobon ko qanoon-e-khudawandi ke tehath guzarna hai. zindagi insaan ko mili hai, woh kisi ko nahi mili. Is liye Islam sirf insaan ke liye hai. Raza-e-haq ke liye jeena, raza-e-haq ke liye marna, uski khushnoodi ke liye sulah karna, usi ke liye ladhna, usi ke liye mohabbat karna, usi ke liye adaawat, usi ke kehne par dena, usi ke kehne se rukna hai.

Mazkoorah afaal farishta nahi kar sakta, us mein na shahwat hai, na shaytaniyat hai, na ghaflat hai, na ghuroor hai. Is liye jo afaal insaan kar sakta hai woh farishta nahi kar sakta. Farishton mein woh madah hi nahi hai. Is liye farishton ko un 'ulum ki zaroorat bhi nahi thi jo ke insaan ko thi. Jis qadar maadi rukawatein insaan ke peechhe hain utne hi dafa ke tareeqon ka ilm us ke liye zaroori tha.

Iss tarah insaan ka ilm bhi kaamil aur ibadat bhi kamil, saari kaynat mein ashraf aur yeh insaan hi mustahiq tha ke naib-e-khudawandi us ko mile, kyunke kamaalat-e-khudawandi la mahdood hote hue bhi usoolan do qismoon par muntasir hain:

(1) Kamalat-e Ilm

(2) Kamalat-e Amal

Donon mein insaan hi saari makhlooq mein aage nikla. Aisi soorat mein Khuda ka naib bhi wahi ho sakta hai. "Amal" chunancha ilm ke tabae hai is liye asal bunyad "Khalafat-e Ilm" hi theherta hai jo ke insaan hi mein had-e kamal tak pahuncha hua hai. Is liye us ko Khalifa Ilahi banaya gaya.

Khalafat kya hai?: Allah ka naib ban kar kainaat mein tasarruf karna, jaise Anbiya (علیہم السلام) ne kiya, Sahaba-e Karam ne kiya, tabi'een aur tabe tabi'een ne kiya, Ulama aur Mashaykh-e Karam ne kiya.

Sharaf insani ke bare mein dawaa Shari'at: Shari'at ne insaan ke ashraf hone ka dawaa kiya hai. (وَلَقَدْ كَرَّمْنَا بَنِىٓ آدَمَ) Aqal bhi is baat ki shahid hai aur mahsusat (senses) bhi shahid hain

ke insaan hi ashraf hai! Kyunki insani tasarruf saari kainaat mein hai. Behar mein(ocean), bar mein(land), fazaa mein(Hawa), khala mein(space).

Wajah-e Ashrafiyat

(1) Insaan "aqal" ki wajah se ashraf nahi ho sakta kyun ke yeh kam wabesh doosre hewanat mein bhi maujood hai, ke jis tarah insano ke darmiyan aqli kami hoti hai. Baharhal aqal o shaoor har jan-dar ko diya gaya hai.
(2) "Ilm" bhi wajah-e ashrafiyat nahi hai. Kyunki janwaron ko bhi ilm diya gaya hai. Shari'at ka ilm (jabli tor par) bhi janwaron ko hai, bandagi aur itaat ka ilm bhi hai, har ek ko apni namaz, apni tasbeeh ka ilm hai.
Taleem insaan ki ashraf honey ki wajah hai.

Ilam sikhana insani khasosiyat hai

Talim yani doosron ko ilm sikhana. Yeh sirf insani khasosiyat hai. Yeh khasosiyat kisi makhlooq mein nahi hai aur agar hai to tabai andaz mein hai ke Allah ne woh baat us ke dil mein daal di hai. Is tarah Muallimi, taleem aur tarbiyat insani yehi insaan ke liye wajah-e ashrafiyat hain aur yehi wajah afzaliyat hai. Ek insaan hi hai ke woh hazaaron uloom ko laakhon logon mein muntaqil kar sakta hai, yani ilm ke jaddojahad se

us ko doosron tak puhanchaya. Rasool Kareem ﷺ ne irshad farmaya: "Innama bu'ithtu mu'alliman." Aur aap ﷺ ne 12400 sahabah ko tayyar kar diye aur khud nabuwwat bhi to taleem hai ke Anbiya Allah wala ilm bandon tak puhanchate hain aur nabuwwat bajuz insano ke kisi ko nahi di gayi aur taleem se badh kar koi khasosiyat nahi hai, jo sirf insaan ke andar hai. taleem hi ki wajah se ilm Rasool ﷺ hum tak puhancha. Sirf ilm kaafi nahi hai balkay talim ho, us ko ek se doosre tak puhanchane ki salahiyat ho, madaris baqaa insaniyat ka zariya hain.

Insaani jism, insaani rooh ke liye kaarkhana hai

Islam ka nuqta-e nazar yeh hai ke insaan ki rooh ko Khuda ne zameen par apna khalifa muqarrar kiya hai. Kuch ikhtiyaarat, kuch faraiz aur kuch zimmedariyan us ke supurd ki aur un sab ko ada karne ke liye ek behtareen jism usay ata kiya taake ikhtiyaarat aur khidmaten anjam de. Lehaza yeh jism, rooh ka qaid khana nahi hai balkay us rooh ka kaarkhana hai ke us rooh ki taraqqi aqal, ikhtiyaar, azaadi, shar' aur taqaton ko istemaal kar ke apni qabliyat ka izhaar kare.

Yeh duniya kya hai? Yeh daar-ul-azaab nahi hai ke insaani rooh is mein aakar phans gayi, balkay yeh toh who jaghe hai jis mein kaam karne ke liye Khuda ne us ko bheja hai aur yahan ki be shumaar cheezen us ki tasarruf mein di gayi hain aur sare insaan isi khilafat ke faraiz anjaam dene ke liye us ke saath paida kiye gaye hain.

Yahan fitrat ke taqazon se tamaddun(civilization), muasharti(society), ma'ishat(econimical), siyasat (polical) aur doosre shobah-e zindagi us ke liye wujood mein aaye hain. Yahan roohani taraqqi mumkin hai toh us ki surat yeh hai ke insaan is duniya ke andar kaam kar ke apni qabliyat ka saboot de, is ke liye yahan duniya ek imtehaan-gaah hai.

Zindagi ka har shobah aur har pehlu goya imtehan ka ek parcha (Exam paper) hai. Ghar, mohalla, bazaar, mandi, daftar, kaarkhana, dukaan, tijarat, zira'at, mulazma khana, parliament, conference, medan-e-jang, jalwat, khalwat, daulat, faqiri. Yeh sab mukhtalif qisam ke mazameen ke parche hain. In sab parchon se guzarna hi imtehan aur aazmaish hai. Agar parchon ko sada hi chhod diya gaya toh na imtehan hua na nateejah nikla. Kaamyaabi aur taraqqi ka

imkaan agar ho sakta hai toh ek tareeqa hai ke apna saara waqt aur apni saari tawajju imtehan dene mein sirf karein.

Goya Islam sari rahebana zindagi ko rad karta hai aur insaan ke liye roohani taraqqi ka raasta duniya ke bahar nahi hai balkay duniya ke andar hai. Rooh ki nasho numa taraqqi aur kaamyaabi ki asal jagah kaargah-e-hayaat (duniya) hai aur ain us ke mujdahar mein hai na ke us ke kinaare par.

Mansab-e-Khilafat

Insaan apne poore karnama-e-hayat ke liye Khuda ke saamne jawabdeh hai. Us ka farz hai ke zameen mein jo ikhtiyaarat us ko diye gaye hain un ko Khuda ki marzi ke mutabiq istemaal kare, jo qabliyat aur jo salahiyat us ko bakshi gayi hain, un ko zyada se zyada Khuda ki raza hasil karne mein surf karein. Momin mein aisa rawiya ikhtiyaar kare jo Khuda pasandeeda hai. Is khidmat ko insaan jis qadar zyada zimmedari aur farmabardari ke saath anjam de ga usi qadar zyada woh Allah ke qareeb hoga aur Khuda ka qurb hi Islam ki nazr mein rohani taraqqi hai. Is ke baraks woh jis qadar sust, kaam chor, khud raahi zindagi guzarne wala, baaghi, sarkash aur na farmabardar hoga itna hi woh Khuda

se door hoga aur Khuda se doori ka naam Islam mein rohani tanazzul hai.

Kaargah-e-Hayat Ek Hai

Islami nuqta-e-nazar se deendaar aur duniadaar dono ka daera-e-amal (place of work) ek hi hai, kaam aur amal ki jagah ek hi hai, ghar ki chaar deewaari se le kar beyn-ul-aqwami conference ke chaurahe tak jitne bhi zindagi ke mamlaat hain un sab ki zimmedari dono par hai, deendaar par aur duniadaar par. Albatta jo cheez dono ko alag karegi woh Khuda ke saath un ke talluq ki noo'iyat hai, ke deendaar jo kuch karega woh us ehsaas ke saath karega ke woh Khuda ke saamne zimmedar hai, chunaancha ilahi qanoon ki roshni mein kare ga aur ilahi khushnudi ke haasil karne par nazar rakhe ga. Is ke baraks jo kuch duniadaar kare ga woh ghair zimmedaarana tareeqe par kare ga, Khuda se be niyaz ho kar kare ga, bas yahi farq deendaar ki poori madi zindagi ko rohani aur duniadaar ki saari zindagi ko rohaniat ke noor se mehroom kar deta hai.

Islam Mein Momin Ki Rohani Taraqqi Ka Tareeqa Hasb-e-Zail Hai

(1) Emaan: Is raaste ka pehla qadam emaan hai. Yani aadmi ke dil-o-dimagh mein yeh aqeedah bas jaana ke Khuda hi us ka khalik, raziq, rab, ma'abood aur hakim hai, Khuda hi ki raza ke liye mehnaton ka maqsad hai, Khuda hi ka hukm us ki zindagi ka qanoon hai, woh hakim yeh mahkoom, woh khalik yeh makhlooq, woh ma'abood yeh aabid, woh mukhtar yeh mohtaaj, woh be niyaz aur yeh niyaz mand. Yeh aqeedaat jis qadar pukhta honga itna hi zyada us ki Islami zehniyat banegi, phir us par rohani taraqqi ki surat paida hogi.

(2) Islam (iTa'at): Emaan ke baad is raah ki doosri manzil ita'at hai yani mazkoorah aqeedah ke mutabiq zindagi mein amalan us ke ahkam ki itaat karna. Apne iradon ikhtiyar se dastbardar ho jaana.

(3) Taqwa: Is raah ki teesri manzil taqwa hai, jis ko aam zabaan mein farz shanasi aur ehsaas zimmedari se tabeer karte hain. Taqwa yeh hai ke aadmi apni zindagi ke har pehlu mein yeh samajhte hue kaam kare ke us ko apne afkar (A'amal) ka Khuda ko ek din hisaab dena hai. Chunaancha taqwa yeh hai ke momin poori hoshyari ke saath khair aur sharr, halal aur haram ke darmiyan tameez karta hua chale.

(4) Ehsaan: Yeh rohani taraqqi ki oonchi manzil hai. "Ehsaan" ke ma'na (meaning) yeh hain ke bande ki marzi, Khuda ki marzi ke saath muttahid (unite) ho jaaye, jo Khuda ko pasand wahi bande ko pasand, jo Khuda ko napasand wahi bande ko napasand, is ke liye jaan aur maal laga de, is maqam par pohanch kar bande ko apne Khuda ka qurb milta hai aur yeh rohani irtiqaa(rafta rafta taraqi) ki buland tareen manzil hai.

Islam mein roohani tarbiyat ka nizaam

Pehla rukn Namaz: Rozana paanch waqt zehan mein Khuda ki yaad taaza karna, is ka khauf qaim rehna, is se mohabbat paida hona, is ke ahkaam baar baar saamne aana, is ki itaat ki mashq (practice) hotay rehna waghera. Yeh namaz mahaz infiradi nahi hai balkay isko jamaat ke saath farz kiya gaya hai taake poori society mujmua'I (collectively) tor par roohani taraqqi ki is raah par safar karne ke liye tayyar ho jaye.

Dusra rukn Roza: Yeh mujmua'i tor par sab ko taqwa ki tarbiyat deta hai.

Teesra rukn Zakat: Yeh musalmano mein maali, aapas ki hamdardi aur ta'awun (mutual aid) ka jazbah paida karta hai.

Chotha rukn Hajj: Yeh Khuda parasti ke markaz par ahl-e-iman ki ek aalami baradari banata hai aur ek aisi bein al-aqwami tehreek chalata hai jo dunya mein sadiyon se dawat-e-haq de rahi hai.

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Dua hai ke Allah Ta'ala muallif wajameel ma'awin aur ahl-o-aail ko ajr kaseer se nawaze aur is kitaab ko unki mizaan mein hasanaat ka zakhira bana de aur is ka nafa aam farma de. Allah Ta'ala hum sab ko aakhirat ka yaqeen, aqal saleem aur fikr mustaqeem ata farmaaye.

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